

BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

No. 45.—VOL. VI.

SATURDAY, NOVEMBER 3, 1821.

Terms, \$3, 00 a year, payable in 6 months, To Agents, every \$2, 50 a year, if paid in advance. 11th copy gratis.

Foreign Religious Intelligence.

From the London Missionary Register, Aug. 1821.

GLoucester—SIERRA LEONE.

CHURCH MISSIONARY SOCIETY.

Readers will rejoice to find, by the communications which we shall lay before them, that gracious influence which is manifested at Revere Town, continues to accompany the Labourers in the other parts of the Colony.

State and Progress of the Schools.

We shall extract some notices on this subject from Mr. DURING'S Journal, in the order in which they occur:

Oct. 10, 1820.—In the school, as the class were reading John xvii. 14—17, being desirous to know whether they understood what they were reading, I questioned. Having gone through the lines which they were reading, a boy who is always very serious in his deportment, asked me what the word *saint* meant. While I was explaining it, and giving some remarks on the subject of justification—as that the Holy Spirit satisfies the servants of God, by the words of his Word, on account of Christ's righteousness and intercession—the whole school stopped. I asked the Teachers if they did not go on. Their reply was, "We all want to hear that." The greater and diligence, however, were over after.

Oct. 20.—The Schools have advanced so far, that I am not ashamed to take any longer into them. Many of the people were averse to instruction last year, and are to be admitted.

It must be particularly gratifying to my well-wisher of Africa, to see those people, who, but a short time ago, were reduced to a level with the brute (that is in the market) now, by their desire to learn to read the word of God, shew that they are men who feel that they are immortal souls. The conduct of two of my School Boys will bear witness to this. They had been both put apprentices to a tailor, who works here for Government. About two months since, one of them had had some quarrel with one of his fellows, on account of which he ran away to his country people. He was absent three days. On the third day, in the evening, when I had done with all my work, and was on the point of going to bed, he came back, and earnestly begged me to forgive him. I then asked him why he had absented himself so long; and why he came back again without being fetched. "Master," he said, "that School catch me. Suppose me can go School no more, that make me afraid—me know nothing, if I no go to School and learn." I told him I would have him no more in my school—he might go where he liked: if he would go to another town, I would send him there with his fine character. His reply to this was—"Master, me can't use this School. Suppose, Master, you whip me, or put me in black hole, that will—you do me good—me run away for nothing: but me can't go away from this school here."

The other case, which occurred this week, is similar to the above, but more striking, as the Boy is much younger. The fact is, that the attachment of the boy, in particular, to the School, is such that I have the greatest trouble with them, to keep them from it, when I require of them some work which they are to do.

Monthly Missionary Prayer Meetings.

At these Meetings, some of the more judicious of the Negroes pour out their hearts in prayer for the salvation of their countrymen. We quote a few notices of these Meetings from Mr. DURING'S Journal:

April 20, 1820.—Had this evening, our Monthly Missionary Prayer Meeting. Two hundred Christians prayed. Their prayers were simple, and in broken language, but most earnest for the diffusion of the gospel among their benighted countrymen, but particularly among those with whom they lived. The whole was very interesting. They brought their mites forward with great cheerfulness. I was very much refreshed. Is not this the beginning of Ethiopia stretching forth her hands unto God?

Vain Excuses of a Backslider.

The usual trials of the Christian Ministry begin to be felt among these newly-gathered Congregations. Mr. DURING states the following case, under date of June, 1820.

Met this morning with a man whom I baptized on Easter-Day, 1819; but whom on account of his profligate conduct, I was compelled to excommunicate in September last. The following conversation took place:—

"On his using some very light & improper words, I said, addressing him by his name, 'The word of God declares that there is no peace to the wicked. If you have a conscience left, you must feel a little hell here, place, no not for ten thousand worlds.'

"Plenty people worse pass me."

"I don't think so. All the town call you very wicked; and every one shuns your company as a bad catching sickness."

"Well, suppose me go to hell, plenty people can go there too; because plenty people more bad than me."

"This is a wretched excuse. While you say that others are greater sinners than you, you confess that you are a sinner, though, as you suppose, not so bad as others; but the Bible leaves no excuse for the least of sinners, when it plainly declares that the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. This plainly shews that there is no excuse for you, or any one that is of your opinion; but that the least, as well as the greatest sinner, is on the way which will end in everlasting destruction. You comfort yourself with the thought that plenty people can go to hell as well as you. Suppose you & plenty people besides, were shut up in a large house, out of which it was impossible for any to escape, & that house was set on fire, would it comfort you because plenty people perish with you in the devouring flames? So the wicked in torment, all and every one of them, when they shall see the end of their own folly, and shall be filled with the terrors of the Almighty, and complain with the rich man in the Gospel, *I am tormented in this flame, and shall say one to another, Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?* yet this all will not comfort them, but will aggravate their torment."

I asked several more questions, but received no answer. I then addressed him more closely; and dwelt, for a short time, on his reprobate conduct, by which he made himself to be abhorred of old and young, and which contempt he justly deserved as a backslider—"But," said I, "there is still hope for you, as there is nothing impossible with the Lord; for he can give you repentance, as He did to David and to Peter: but you may be well assured, if you go on in that awful way which will end with your ruin, nothing remains for you, but a certain fearful looking for of judgment, and fiery indignation, which will devour the adversaries."

Most of the time that I was speaking to him, the perspiration streaming from his body and his trembling like a person in an ague-fit, filled me with awe; so that I was completely overcome, and compelled to leave the wretched man.

Course and Effects of Mr. DURING'S ministry.

April 2. Easter Day.—Preached in the forenoon from 1 Cor. xv. 20, on the Resurrection of Christ from the dead. He arose, 1. As the Almighty God—2. As the Surety of His People—3. As their Representative—4. As their Forerunner.—In the application, I spoke rather warmly on the comforts which the children of God continually draw from the Resurrection of Christ. Many were much affected. Administered the Lord's Supper, afterward, which was very solemn & truly refreshing.

In the afternoon, I catechised the Children on the Resurrection, of the dead, from John v. 25, 26. After I had addressed them a while, on the subject, I asked who they were that should rise unto life eternal. A Woman, who has long been under great doubts and fears, answered, "They that have done good." A boy asked who they particularly were, that could do good works. Ans. "Those that believe." "But," said I, "cannot man do good, unless he believes?" The Woman answered, "No! Without the Lord Jesus, we cannot do good things."

In the evening, I preached from John xi. 25, 26. After service, the above-mentioned Woman, with several others, came to my house rejoicing. The Woman said, "In the Morning Church, all my heart laugh. That same time we kneel down to Sacrament, my heart say, From the top of my head to the bottom of my foot, there nothing but all sin, sin. But, Massa, that some time me remember, Behold the Lamb of God, that taketh away the sin of the world; and when you read, God so loved the world, &c. O Massa! my heart want to break—water run my eyes. O Massa! me don't know what to do." She was so much affected that she could say no more. The others were nearly the same.

April 8. Saturday.—I was revived very much, through the simplicity of my Black Brethren, at our Weekly Meeting. One Man said, "I have had plenty trouble in my heart this week; because when I look upon myself, I am vexed with my own heart. Massa, suppose me can do it, I will run away from it: and when I see I can do nothing, but sin come in my heart like big cloud, something say, O wretched man that I am?" I asked who had taught him to see and feel his real estate by nature. His reply was, "God the Holy Ghost?" "and this," he said, "make me very glad; for something tell me, the Lord Jesus Christ will help me, poor sinner, at last from all my sins."

Another man said, "I believe I am bad pass every body. Massa, my eyes look sin—and the things of this world, my heart like it: my hand do bad—my heart like it: my foot willing to walk the broad road to hell—my heart like it too. When I see all this, I fear I never shall be saved; but when I troubled so, something tell me, Remember what the Lord Jesus Christ done to save poor lost sinner. Massa, a long time ago, you preach from them word what Lord Jesus Christ say, I am come to seek and to save that which is lost. Me remember that time you say, 'Sup-

pose a man's sins should pass the sins of all men together, and that man believe in the Lord Jesus Christ, he shall be pardoned and made clean through the blood of Christ, which cleanseth from all sin.' That make my heart glad: all trouble go away from me." I preached on that subject about nine months ago,

M. A. (the woman mentioned on the 2d) came forward, and said that she had been much troubled since last Sunday: "But," she added, "when we remember what you said, that the Lord Jesus rise from the dead as the Surety of His people, all my heart feel glad again." She desired to hear that again; and, being very importunate, I consented.

A lad of about seventeen came next, and said, "Massa, since you have preached about the Holy Ghost, my heart more glad than before that time; because my heart say that true: we cannot satisfy God, we cannot come to the Lord Jesus Christ, if the Holy Ghost no teach we." In the latter end of February and nearly all the month of March, I had preached on Tuesday and Friday Evenings, on the Divinity and Offices of the Holy Spirit; having been forcibly struck, one day, with John xiv. 26, and xvi. 13—15. These Discourses, though delivered in great weakness and fear, have had a powerful effect on many of our Christians; and I trust that they have been as *bread cast upon the waters, which will be found after many days.*

April 29. Saturday.—In the evening, as usual, I was surrounded by my brethren here; and was very much comforted by their sincerity, and the effect of the Word. God's free love dwelt still on the minds of several. M. A. was struck very much with Rom. ix. 20. "True," she said, "what we poor sinners do before to please the Lord! God love we before we know Him, and He bless we, before we ask Him. Poor me! I can't answer one question before God—no—me nothing, nothing at all! Suppose the Lord send me to hell this time, that all what me deserve."

May 6. Saturday.—Was very much strengthened by my dear black brethren. One man said, "Massa, what you say four weeks ago, live in my heart all this week." Last Sacrament Sunday, in the afternoon, when speaking to the children, I compared sin to a large tree, the roots of which go very deep into the ground, and which can never be completely found when digged after. "Yea," said he, "sin live too deep in my heart; and when we hear people say their heart good, me fear, but something tell me they no satisfy; and then me thank the Lord Jesus Christ, that he teach me to see all this."

M. A. said "Massa, last Sunday you tell me all that live in my heart. True, true, me proud—me know nothing at all—my heart is all unbelief, and sometime I can't trust the Lord. Oh, that trouble me—that same thing what one man pray, so my heart stand (meaning, that was the feeling of her heart,) Lord I believe: help Thou mine unbelief!"

May 13. Saturday.—I was very low the greatest part of the day; but was much cheered up and edified, in the evening, by the state and feelings of some of my people, particularly those of two women.

One of them said—"Last Sunday me go Church; and that same word you talk first, Lord I am not worthy, strike me heart too much. My heart begin talk to me:—That true, me no fit to sit here, and hear the Word of the Lord Jesus Christ, because my sins pass all other people."

But, Massa, when you preach, my heart feel glad little bit: but, that same time we sing before Sacrament, my heart was full: and, when we receive bread, my heart fit to break; no more; water run out of my eyes."

M. A. was tempted to stay away from Sacrament, on account of her having committed, as she thought, an unpardonable sin. I asked her, if she could tell that sin before all. She said, "Yes." She then went on, saying, "Last week, one evening, me pray; 'O Lord! please make my heart clean from all sin.' When me done pray, something tell me, 'You command God.' Oh, this trouble me. Then that same thing tell me, 'If you take the Lord's Supper, you eat and drink your own damnation.' But me must come. Suppose me no come, what me poor sinner can do! Me come; me kneel down; my heart sink; me pray, 'Lord Jesus! have mercy on me, and save me, or else I perish!' My heart get up again; me begin feel glad; and when me remember the love of Jesus, that make Him to seek and save poor lost sinners, all my trouble go away from me, and all that afternoon me think me live no more in this world."

June 3. Saturday.—The pains which I endured in my late illness were, this evening, abundantly recompensed. Since I have been among this people I have not spent a more blessed evening; and I think my sickness has been sanctified both to them and myself. In their state of mind during my absence from them, I discovered that degree of mutual love, which before I could not have imagined.

One man said, "When you sick, me troubled very much, because me think that our fault. When me go prayer, me no see Minister to tell me true Gospel—

me feel sorrow—me think again, 'Sin of all we people too great: that is the reason God take Minister from us.' But, Massa, when me see you first time again stand in your place, O Massa! me want to thank the Lord Jesus Christ for keep you, but my heart full—no more—cry, cry, come upon me."

While they were left without an Instructor, for more than a week, they fed on what they had heard before. A Discourse on Whitsunday Morning, particularly, had had a very powerful effect on most of them. M. A. whom I have so frequently mentioned before, rehearsed a considerable part of it. She said, "Massa, my heart no feel sorrow no more: me think me, and all people me see, live no more in this world, but in heaven. In that evening, when you talk of blessed Bible Book, my heart same again—me feel glad. O Massa! suppose we have 20L, me want to buy Bibles for poor people. After you done, Massa, me want to come to you, and tell you what great things Lord Jesus done for me poor sinner: but me say, 'Never mind—Massa too tired this evening—me go to-morrow.' That next day me go: but people tell me, 'Massa sick too much.' Oh poor me! then my heart feel sorrow—me go home—me pray that Lord Jesus take sick from you—me feel glad again. Every time me want to feel sorrow for you (meaning when she was sorry), me pray that Lord Jesus may help you, and always that last Sunday make me glad again." Several others said it had been the same with them. May the Lord Jesus evermore make me, unworthy dust, a blessing to them!

June 9.—Was unwell all day; and, on account of a remarkable stupidity which attended my indisposition could do nothing the greatest part of the day. However,

I was able to execute my plan of expounding the Epistle to the Ephesians. On account of the Rains, I thought I should have scarcely any hearers, but found the Place of Worship as full as if it had been fair weather.

June 10. Saturday.—Being in the same state of indisposition as yesterday, I tried every means of recovery; but all was ineffectual, until the meeting together of my Black Brethren, when all vanished. One of the men mentioned April the 8th, spoke in a most affecting manner. Having been sick nearly a fortnight, he said— "Me think all my sickness which the Lord put upon me, is all for my sin: but my heart say, 'Never mind all this: soon, soon, me die:' and me remember the words, *And God shall wipe away all tears from their eyes; and there shall be no more pain.* I know God love me for sake of Lord Jesus Christ. All my trouble is my wicked heart; but suppose me die, that shall die too; then me shall be free from all trouble."

May 6. Saturday.—Was very much strengthened by my dear black brethren. One man said, "Massa, what you say four weeks ago, live in my heart all this week."

Last Sacrament Sunday, in the afternoon, when speaking to the children, I compared sin to a large tree, the roots of which go very deep into the ground, and which can never be completely found when digged after.

"Yea," said he, "sin live too deep in my heart; and when we hear people say their heart good, me fear, but something tell me they no satisfy; and then me thank the Lord Jesus Christ, that he teach me to see all this."

May 13. Saturday.—I was very low the greatest part of the day; but was much cheered up and edified, in the evening, by the state and feelings of some of my people, particularly those of two women.

One of them said—"Last Sunday me go Church; and that same word you talk first, Lord I am not worthy, strike me heart too much. My heart begin talk to me:—That true, me no fit to sit here, and hear the Word of the Lord Jesus Christ, because my sins pass all other people."

But, Massa, when you preach, my heart feel glad little bit: but, that same time we sing before Sacrament, my heart was full: and, when we receive bread, my heart fit to break; no more; water run out of my eyes."

M. A. said—"Me troubled since last Christmas—me only feel glad two times: no more—but that me no deserve. No! Suppose the Lord will send me to hell, that only fit for me: because me tell lie; me rob God; me deny the Lord Jesus, same like Peter." I interrupted her by a gentle reproof, for continually turning the worst against herself. She has an extraordinary tenderness of conscience, as have several others; which constantly compels me to be careful in what I say. As sure as I address the unconverted, they will rank themselves among them.

June 17, 1820. Saturday.—At our usual Meeting, most of those that spoke complained very much of their sinful hearts; and several doubted whether they were truly converted. One of them said, "Massa, what you say last Sunday Morning about the Ten Virgins, strike me very much. When me go home from Church, me take my Testament—me look on that place again—me read: then something tell me, me stand same fashion like them foolish Virgins; because me no have oil in the vessel." I interrupted him, by asking what he meant by not having oil in his vessel. He replied, "Massa, me fear that the grace of God no live in my heart. Suppose me have grace in heart, I think me can't have all that trouble."

General State of the Mission.

Toward the close of the last Rainy Season, in the beginning of Oct. Mr. DURING thus writes, with thankful exultation:

"With great feelings, I embrace the present opportunity of addressing you, at the end of a season which generally is dreaded, through past experience: but—thanks be to our Heavenly Father for His sparing mercy!—I need not address you on subjects which are distressing, but on such as must awaken joy and gratitude in every Christian's breast.

"I am greatly at a loss where or how to begin to state what great things the Lord hath done for us. Shall I begin with General Blessings in which we all share?—then my gratitude is called forth—my very soul breaks forth in songs of praise to our God, from whom all our spiritual and temporal blessings flow: or with Personal Mercies?—then I am compelled to exclaim with Jacob, 'I am not worthy of the least of all thy mercies!' O Lord, when I consider that I passed the Ocean as a poor creature, desiring no more but to be made instrumental to some poor African soul, and that I, at this moment,

have the happiness to meet with Thirty-six at the Communion Table—I am lost in wonder and adoration!

"When, as has been the case these two weeks past, I was not able to preach to the people under my care, on account of other duties, more than twice every week, beside Sunday, they seem to be like lost Sheep, having no Shepherd. When I go to the Church at the time of Evening Prayer, under such circumstances, sadness appears to vanish, and joy to come in its place.

"The general conduct of the people in this village is such, that I am often surprised to see the indolent and barbarous African turn active, and become a man of feeling both toward himself and others. When I have seen some of the women, with their infants tied on their backs, planting or weeding their little farms; and others in the market selling the produce of their labour, or else busy in their immediate household affairs—it has often worked so on my feelings, that tears of joy have started from my eyes, and I could hardly persuade myself that these are Liberated Negroes!

"From the Reports of our different Stations in the Colony, it will strikingly appear to you, my Dear Sirs, that Ethiopia begins to stretch out her hands onto God. Much more might perhaps be said, was it not for the fear of exaggeration, which causes timidity with most of us, in affirming things which would stand the test of strict examination. Every one of us is more or less blind, with respect to many things in his own station; it is only a judicious stranger that can be a competent judge in this matter.

"In conclusion, I cannot but express my thankfulness, for the peace which we enjoy together. Concord and harmony prevail more and more among us. None but He who hears and answers prayer could have eradicated former discords. Our Meetings are no longer distressing, but such that nothing could keep me from them but sickness; and this, it is evident, is the case with all. It is only under such circumstances that our Mission is prosperous. May the Lord

their attendance during the hours of labor.
Evidences of the Good Effects of the Society's Exertions.

The whole history of the Society's labors has satisfied your Committee of two particulars—first, that the great cause of Ireland's degradation, is, the concealment of the Holy Scriptures from the great mass of the people: and, secondly, that wherever the Word of the Lord has *free* course, there also it is glorified; and there the chains of ignorance, superstition, and vice, are burst asunder.

The Committee refer to the details given in the Appendix, for evidence

—that many a useful life, and many a happy death, have been the result of the establishment of the Society—that it is a powerful engine, bearing with irresistible force on the kingdom of darkness—that it is everywhere transforming the moral waste into a garden, which the Lord himself hath watered—and that it is hastening the reign of knowledge, of freedom, and of sanctity, among a people who have been sighing, for ages, after these blessings of the Reformation.

We extract from the Appendix some of the most striking testimonies to the blessing of God on the Society's labors.

Of one place, a Correspondent writes—

Some years since, nothing was to be seen here but profaneness—the Lord's Day profaned by every description of wickedness, by all classes of its inhabitants. But how great is the change! No longer are the children to be seen running to behold the idle and depraved sports of the older inhabitants: but you now see them, clean and orderly, with their little books under their arms, going to or returning from School; or, in the evening, sitting at their doors, committing to memory their tasks for the ensuing day. There are no public scenes of wickedness to be seen here now, so great is the change which religious instruction has wrought, if not in the heart, at least in the external conduct.

Another Correspondent says—

Old persons, whom I met with in my travels, say that a great change has taken place in the sentiments, and a general reformation in the conduct of the people, in consequence of the circulation of the Holy Scriptures. When I was young, said an old man, "I saw nothing but bad examples; and joined myself in horse races, dances, foot-ball and every evil work, on the Sabbath day, and there was no remorse of conscience in the promoters of these things, so that Church and Mass were attended at the usual hour. But, now, the language of Heaven proceeds from almost every mouth—the Scriptures are their theme—aged parents learn, on Sabbath days, the lessons and tasks given their children on the week-days—the Children instruct the Father and Mother, and the Parents ask for an explanation of what they read. The old things have indeed passed away, and all things are become new."

One of the persons employed as Public Readers of the Irish Scripture, states—

I was really surprised to see the knowledge and clear views which both Old and Young have of the Scriptures. Surely the Lord is among them, and is doing wonders in this once barren wilderness thro' the instrumentality of the Society, as they themselves acknowledge with thankfulness.

The change wrought on the minds and in the conduct of the people is so evident, that it excites the admiration of the aged, who were acquainted with the former state of the country. They remark,

that some extraordinary power accompanies the reading of the Scriptures, and causes this great reformation on the minds of the people, to which they were heretofore strangers. I heard an old man observe—

"In my time, some of the Children were so averse to learning, that their Parents were under the necessity of compelling them to go to school; but, now they are so eager for learning, that they can scarcely wait for their breakfast; and while at home, you will hardly see the

Testament a minute out of their hands, but find them engaged in committing their tasks to memory; and, indeed, it is delightful to listen to these Children reading the Word of God, instead of their fighting and quarrelling one with another.

Another of the Irish Readers writes—

I rejoice to witness, in my travels, from day to day, the success which attends the reading of the Word of God. I visited about 120 Schools during the time I was in this part of the country, and beheld, in all, evidence that the finger of God wrought among them, and that instruction afforded the Children made them dutiful to their parents and orderly in their general conduct.

To the benefits arising from Adult Evening Schools one Correspondent bears this testimony—

I am happy that the Committee appreciate so justly the importance of the Night Schools for the Adults, and the labors of the Sunday and Irish Readers. Our Day Schools apply to the rising generation: and convey into the minds of those, who are preparing for an entrance into the world, those principles which will, it is hoped, arrest the progress of that system which has hitherto retarded the career of moral improvement among the great mass of the population here: while the Night Schools and the labors of the Village Readers apply to the adult population of all ages, even to the hoary head; for Grandfathers of a numerous posterity attend the Night Schools; and men and women of all ages, attend with delight to the wonders which the Book of God brings to their ears, through the readers employed by the Society.

Of one of the Evening Schools a Visitor writes—

Fifty-eight were present; viz: one grandfather, seven fathers, 23 other adults, & 21

lads.—Forty-two of the persons on the roll are Protestants, and twenty-five Catholics; the whole of whom manifest a great desire for instruction and to obtain the Holy Scriptures.

Of another Evening School, a Visitor says—

I never beheld such a beautiful sight as I did here. Seventy-one adults were present, the youngest of them about sixteen and some as old as sixty; they consist of both sexes: and, from their answers to the questions put to them, and the love and zeal which they manifest, hopes are entertained of the real conversion of many of them. We stopped till late at night, being employed in reading and searching the Scriptures. At parting, each of them requested that I would return their sincere thanks to the Society for the instruction which they received. An old man, in the name of them all, spoke as follows—"Give our love and thanks to the Society, for what they have done for us. I remember the time when there was not the least spark of religion in all this country: all were involved in ignorance, and there were none to shew us the way of peace: we had no Bibles or Testaments to direct us, and none to pity us, until the Society began to labour among us; and they gave us plenty of Bibles and Testaments; and, by the instrumentality of these books, our feet are fixed on the rock of ages, which can never be moved. Glory be to God, and many thanks to them!"

Scenes like the following are truly interesting—Your heart would rejoice to behold what I often see in my travels. In a village, where until lately, the Scriptures were unknown, I found an old man, nearly one hundred years old, sitting on a large stool, with a Bible in his hand, and many of his neighbors, who after their labor had come to hear him read. Two Grandchildren were at his knee, instructing him; and as the poor old man went on reading in a faltering manner, the Children would occasionally correct him, saying, "Grandfather, that is not the word, this is the word."

We shall close these extracts with a striking instance of the practical influence of the Scriptures—A family, who had held a large farm, for some years, at a trifling rent, yet, thro' idleness and sloth, remained in the greatest poverty. A Bible found its way into their habitation, and also two Testaments, by means of the Children attending the Free School. These books proved the greatest blessing. The Bible is read on the Sabbath, and at leisure hours, and the Children are reading the Testament in committing their daily tasks to memory, so that the Scriptures are constantly the subject of conversation. Both the young and old of the family are become careful and industrious. These people, who were once the objects of pity, are now the subjects of admiration to all around them; and are diligent in business, fervent in spirit, serving the Lord. Their ground, which for hundreds of years back, was waste and barren, producing nothing but heath and rushes, is now reclaimed and cultivated; instead of their former poverty and nakedness, their bodies are comfortably fed and clothed; and, what is infinitely better, I hope their souls are also fed with heavenly food, and clothed with the righteousness of Christ. *Mis. Reg.*

BRITISH BIBLE SOCIETY.

Compendium of the Society.

Number of Societies.—The Auxiliaries last reported were 265, and the Branches 364: including those in connexion with the Hibernian Bible Society, they now amount to 270 Auxiliaries and 412 Branches, forming a total of 682.

The Bible Societies of the continent of Europe were stated by us at 66; but that number included, in point of fact, the Asiatic Societies. These and the four African Societies remain the same. Some increase has taken place in those of America.

Issues of the Scriptures.—The societies in Foreign parts, which are aided by the British and Foreign Bible Society, have increased their issue of Bibles from 547,320 to 739,045, and that of Testaments from 588,200 to 721,376: making a total of 1,460,421; and being an augmentation in the course of the year, of 191,725 Bibles and 137,176 Testaments.

The two Roman Catholic Clergymen who have engaged so actively in the circulation of the Scriptures, have published, in addition to the above, more than 460,000 copies of the German New-Testament.

The total number of Bibles issued on account of the Society has increased from 1,152,434 to 1,307,044; and that of Testaments from 1,704,857 to 1,963,118—being an increase during the year, of 154,610 Bibles, and 250,261 Testaments; and making a total of 3,270,162 copies.

To these totals may be added 235,000 Bibles and Testaments, in French, German, Swedish and Danish, which it is estimated, have been published on the Continent, at an expense of about 35,000, to the Society.

If all these totals be added together, it will be found that the Society has distributed or assisted to distribute, since its formation, not less than FIVE MILLION, FOUR HUNDRED AND FORTY FIVE THOUSAND, FIVE HUNDRED AND EIGHTY THREE copies of the Sacred Scriptures of the Old and New Testaments.

Total Expenditure.—The expenditure to the end of the Society's Sixteenth Year was \$28,687.17. That of the Seventeenth Year having been 79,560.13s. 6d. the total Expenditure amounts to 908,248.10s. 6d.

CHURCH MISSIONARY SOCIETY.

Fourth Anniversary of the Guernsey Association.

We extract the following from among the resolutions, as worthy of imitation:—

That this meeting cannot but rejoice at the continued increase, both of the Means and the Success of the Society; and, while rejoicing, it would also give thanks to Him, who is thus, through His blessing, hastening that day, when all nations shall see the salvation of God.

That this Meeting humbly offers up its last Year's Contributions to that God, from whom it acknowledges that all things come, and of whose own it has therefore only given him; and further promises to renew its exertions for the making known of that Gospel, by which alone He can be honoured and the nations of the earth saved.

That this meeting, feeling how necessary it is, that a Report not only of its liberality, but of its Faith and Obedience, should be carried to those whom it desires, to send the glad tidings of Salvation, fervently prays that each individual among us may adorn the Gospel in all things.

Return of Prince Ratife.

On Monday, August 6, Prince Ratife, brother-in-law of Radama, king of Madagascar, embarked at Gravesend, on board the *Columbo*, to return to his native island. In the same vessel sailed the Rev. Mr. Jeffreys, Missionary to Madagascar, with Mr. J.; also four artisans. Messrs. Brooks, Canham, Chick, and Rowland.

The youths who were brought to England to be instructed in useful arts, are at present in the British and Foreign School, Borough Road, for the purpose of learning to read & write English; after which they will be placed under proper masters, for instruction in various trades, &c.

SOUTH SEA ISLANDS.

By a letter from the Rev. Mr. Marsden, dated Paramatta, March 6, 1821, we are informed that Mr. and Mrs. Hayward, with Mr. and Mrs. Wilson, have proceeded from thence to Otaheite, in the Brig *Hope*. The vessel is intended to bring back with her a large quantity of coco-nut oil contributed by the various Auxiliary Missionary Societies in the islands.

With regard to the state of the islands, Mr. Marsden says, "Mr. Wilson assures me that the population is now increasing since child-murder and human sacrifices have ceased. God has done great things for them. The work is his own. Many and hard have been the struggles for many years. Our hopes and fears alternately prevailed, until the arm of the Lord was revealed, and his power was made known."

In another letter he says, "God has been very gracious to that heathen country, and there is every reason to believe that many have died in the faith, and are now before the throne of God."

When Mr. Marsden wrote, he had just returned from a voyage in N.Zealand, concerning which he thus expresses himself.

"I have lately returned from New Zealand, and where I spent about ten months in visiting the different tribes, with much real satisfaction to myself. I hope the dawn of gospel day will shortly rise on that dreary land, where Satan has so long maintained dominion."

From another Letter—"The people are ripe for instruction. I travelled much among the different tribes both on the west and east side of the Northern island, and am acquainted with the country and people from latitude 34 to a little more than 37 south. I found the natives kind and hospitable everywhere."

BERBICE.

Extract of a Letter, from Mr. Wray, dated May 2, 1821.

"Though I cannot send you such good news as I used to do from Demerara, yet we are not without encouragement.

On the 22d of November last, I baptized six adults and nine children. Some of the adults were much affected, especially one free woman, with four of her children. I think I never saw a person so much affected; when she came forward with her children, she could scarcely speak or stand for weeping. She declared with tears flowing down her face, that she received Christ as her only Saviour, desired to devote herself and her children entirely to God, and to live as a Christian in the world. After being herself baptized, she presented each of her children, one of whom is a young woman, who also wept much. We then sang,

"Thus Lydia sacrificed her house

When she received the Word,

Thus the believing Jailer gave

His household to the Lord."

Mr. Wray afterwards relates, at large, the experience and behaviour of a Negro woman, named Charlotte, when dying of a consumption. She professed her faith in Jesus, called him her Saviour, declared herself to be happy and resigned, and that the fear of death was taken away. She desired to be buried with the Christians, & that hymns might be sung at her funeral.

The mistress of this poor woman was very kind to her during her illness, visited her frequently, and buried her in a handsome manner. At the grave, Mr. Wray spoke seriously to the numerous persons present, many of whom never heard the word before. While each of her friends was throwing a little earth on the coffin, as a token of respect, and as their last farewell, the hymn was sung,

"Hark from the tomb, a doleful sound,

My ears attend the cry,

Ye living men come view the ground

Where you must shortly lie."

The service was peculiarly solemn and made a deep impression upon many.

Domestic Religious Intelligence.

From the Portland Gazette of Oct. 30.

PORTLAND MARINE BIBLE SOCIETY.

It is with feelings of peculiar interest that we notice the meeting of the *Portland Marine Bible Society*, at the Rev. Dr. Payson's Church on Sunday evening. Printed notifications were circulated on Saturday, and posted up at the principal resorts of the city, giving information that a discourse was to be delivered and particularly inviting the attendance of Mariners; in consequence of which the house was extremely crowded and many were excluded by want of accommodation; it was particularly gratifying to observe that the invitation of the Society had not been neglected by that class of citizens, for whose benefit the meeting was principally designed, as all the pews on the broad-aisle, which were set apart for the seamen, were not sufficient to accommodate them.

The services commenced with an Anthem, adapted to the occasion. "When winds breathe soft, along the silent deep," which was admirably performed by the Bethelton Society; a fervent and appropriate prayer, by Mr. Ripley succeeded: after which Mr. PAYSON, delivered a very eloquent discourse, to which no description of ours can do justice: he preserved through it a correct and appropriate manner the phraseology peculiar to Mariners and to which we think the nicest critic of them all, would be puzzled to find exceptions. He commenced by stating the progress which has been made within the last thirty years in the work of christian benevolence, from the attempt to abolish the slave trade, to the late establishment of societies to promote the religious improvement of Mariners, and to which we think the nicest critic of them all, would be puzzled to find exceptions. He commenced by stating the progress which has been made within the last thirty years in the work of christian benevolence, from the attempt to abolish the slave trade, to the late establishment of societies to promote the religious improvement of Mariners, and to which we think the nicest critic of them all, would be puzzled to find exceptions.

The services commenced with an Anthem, adapted to the occasion. "When winds breathe soft, along the silent deep," which was admirably performed by the Bethelton Society; a fervent and appropriate prayer, by Mr. Ripley succeeded: after which Mr. PAYSON, delivered a very eloquent discourse, to which no description of ours can do justice: he preserved through it a correct and appropriate manner the phraseology peculiar to Mariners and to which we think the nicest critic of them all, would be puzzled to find exceptions. He commenced by stating the progress which has been made within the last thirty years in the work of christian benevolence, from the attempt to abolish the slave trade, to the late establishment of societies to promote the religious improvement of Mariners, and to which we think the nicest critic of them all, would be puzzled to find exceptions.

ed; a review of which he said must gratify "any one who had in him the least particle of the spirit of Christ." He then spoke of the voyage of life upon which we are all embarked, traced our course over the dangerous ocean and exhibited the different terminations which followed the different management of the ship: he showed the dangers to which the crew are exposed, describing the rocks and quick-sands which lie on every side, pointed out the haven of eternal rest, and showed us a pilot who would infallibly conduct us there, if he would take him on board, and place ourselves under his guidance. He asked if when we saw a beautiful ship, we had any other idea than that she was built by the hand of man? if we supposed she was a bubble from the sea? No more could we think that this great ship the world, was the offspring of chance, or that its builder and maker, was other than God. The Bible he said, "was the compass, quadrant and chart,"—the compass, for it pointed truly, traversed freely, and had no variation, a quadrant with which by day or night we might take an observation and determine where we were, and a chart on which was laid down the whole course of the voyage, all the sudden rocks and currents, the gulf of perdition to which we must finally be swept, unless we keep a good look out, and observe the directions laid down, and the harbor of safety which was ready to receive us, after the tempests of this world were over.

"I need not tell you, shipmates," he observed,

"that the first question asked, when vessels meet

each other at sea, is, 'where are you bound?'

That question, now that we meet here, on the

voyage of life, may be asked with peculiar propriety.

"Ho, there, creature of God, possessor of an immortal soul, embarked in a most trial bottom, where are you bound?"—Am I not deceived? was the answer "I don't know?"—What! do you not know where you are bound? What should you think if such an answer were given by you, on an ordinary voyage? You certainly would not be surprised to hear soon of her loss; yet such, it is to be feared, is the only answer many of you could give, and that you, unless you consult your chart and quadrant, the Bible, and ascertain your position and course, must inevitably be swallowed up in the gulf of perdition. He told them of the *rock of intemperance*, whitened with the bones of sailors, and the *whirlpool* of bad company, which too often dashed them on to it. He finally pointed out the strait of repentance, through which all must pass to reach the *Pacific ocean*, the *sea of salvation*, upon the opposite shore of which lay the port of eternal safety—in which the sun himself, so glorious was the place, would be but a pale lamp. After passing the straits of repentance, the bay of faith opened, on one side of which rose *mount Calvary*, where stood the cross—a light house by night, and a cloud which reached up to heaven by day, and might be seen through the whole voyage by a careful observer—at the foot of which was the pilot, who has offered his services, and never fails to guide those to safety, who take him on board.

There are in Maine, about a hundred and thirty Congregational Churches. Of these, more than one third are destitute of Pastors." The

of the Society, and equally increases the labor that will be rendered; but be-
sides those destitute congregations with-
out in their own strength; teaches them their
creates a bond of union between their
and gives them a more intense interest
instructions they receive from one who in
partakes of their "carnal things." As a
paid for in whole or in part, is more valued
than one which is bestowed altogether
as a matter of charity, so will a
Gospel be esteemed more highly, where
something like an equivalent. We shall
not give further extract from the Report;
the object in making that, is simply to exhibit
the state of Missionary labor in general among
native settlements, and the happy effects of
the actions of this society in particular:

Nath Emerson has been employed in the
of this society, in the course of the year
last. He was a few weeks at Weld
town, but much the greater part of the
the town of Union. There were two rea-
sons tarrying so long in that place; one,
people contributed about half to the sup-
port of the mission, and the other, and the more
the unused attention to religion excited
the administrations. Mr. Emerson left Union
last. The state of the people at that
time was, for some weeks previous, the Trustees
spoke in the language of the missionary
"I labored in the place, he says, six
with very little apparent success. But it
that the Lord was there by the spe-
of his spirit. On the 24th of Sep-
the close of the public exercises of the
meeting of religious inquiry was ap-
the benefit of those that might enter-
into renewing grace, and for that of oth-
ers who attended the first meeting,
as solemn and interesting. One about
the age appeared and declared, as Da-
the Lord had done for his soul." One
was held every week. And in even-
for six successive weeks, the numbers
and hopeful converts continued
so that the cries of distressed souls
of renewing grace were alternate-
which seemed, on the one hand, to in-
the distress and deepen the conviction,
the other, to temper the joy and increase
the desire for saving mercy."

Indies would here remark, for the infor-
of those unacquainted with the state of the
that though there were sufficient people on
the congregation, yet there have been for
years past two congregational churches, and
the time much at variance. Their union
a very desirable object; and during
of attention to religion, the result of a
council that dismissed their pastor, had
a negative view to such an event.—The
proceeds—

On the 7th of November, a concert of prayer
for the union of the two congrega-
and on the 23d, this union was
the great joy and satisfaction of a
many churches, who complied with the
parts of union, and to prevent all offence and
individuals, who did not choose
with these conditions, had, by a previous
of the church, leave to withdraw without
and join some neighboring church. On
Sabbath, the united church made a
of their union, which, after mun-
and forgiveness of both churches,
the first church's receiving the
their church in regular standing and in
union, as soon as the second had given a
to their confession of faith and artic-
ment.

On the 7th of December, I exchanged with
Mr. Mitchell of Waldboro, who admitted
the church and administered baptism on
the Lord's Supper. Seven now stand pro-
for admission into the church, and no less
twenty more are indulging hopes of renewing
The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

ceipts of the Society the last year, including
the expended balance of the former year \$1156,
\$3214, 39. The disbursements, \$1790,
leaving a balance of \$1424, 17.

The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

Mr. T. then proceeds to say, 1. That the sub-
ject furnishes an important test of character, and
2. To the Christian, a just cause of humiliation.
3. All who would be on the Lord's side, are ex-
horted to arise, shake themselves from the dust, and
quit themselves like men. 4. The duty of sup-
plying the destitute with religious instruction, is
inferred. The interesting character of the pre-
sent times and opening prospects of the church,
is portrayed with great felicity. We regret the
want of room to introduce it. But we will furnish
our readers an extract that may be more pro-
fitable, if less cheering:

It becomes us to rejoice with trembling. It is
not for us to know the times, or the seasons, which
the Father hath put in His own power. We
indulge, perhaps, the cheering belief, that the day
is near at hand, when all the ends of the earth
shall turn unto the Lord, and all the kindreds of
the nations shall worship before Him. But are we
sure, that the church is, in any good degree, pre-
pared for so great a blessing? Among those, who
are associated for the blessed purpose of filling this
dark world with light, are not many induced by
unhallowed motives? Is there not too much of
the ostentation of one old, *Come see my seal for
the Lord!* and too much of confidence in the sa-
cralitv of human skill, and potency of human effort? It did not prove a sufficient safeguard to
Israel, that the ark of God was in the camp; nor
is it enough at the present day, that the professing
people of God, in going forth to encounter the
hosts of the enemy, take with them the instructions
and ordinances of the gospel. They should
look well to their own hearts, and be careful to
maintain a holy example; for they are admonished
to be clean that bear the vessels of the Lord; and, while they endeavor duly to estimate divine in-
stitutions, & to establish them in every part of the
earth, they should never forget, that all will be in-
vain, unless *the Spirit be poured out from on high.*

—The Lord is a jealous God; and if His people
do not look to him for success, remembering, that
neither is he that planteth any thing, neither is he
that reareth, but the increase must be wholly
from God, have they not reason to fear, that He
will not permit them to prosper? Now, is there
no ground of apprehension, on this account, as to
the continuance of success in the missionary enter-
prise of the age? Are those, concerned in
the affairs of the world, and when the Sabbath
is voice is heard, proclaiming in their ears
the word of God, or calling their attention to
various scenes of eternity. Indeed, in places
the ark of God has been removed, or
never been set up, "the Sabbath is
the worst day in the week; in which the seeds of vice are most un-
seen, and the growth most observable in-
sensible. There is nothing to restrain
the evil conduct in this world; and
but a feeble barrier against the violence
and passions. Alas! to a Christian phi-
losophy, how painful to survey one of the
worst. On such a spot the gentle show-
ers are not wont to descend. The at-
mosphere is polluted with the most deadly con-
taminations.

On the 8th of November, a concert of prayer
for the union of the two congrega-
and on the 23d, this union was
the great joy and satisfaction of a
many churches, who complied with the
parts of union, and to prevent all offence and
individuals, who did not choose
with these conditions, had, by a previous
of the church, leave to withdraw without
and join some neighboring church. On
Sabbath, the united church made a
of their union, which, after mun-
and forgiveness of both churches,
the first church's receiving the
their church in regular standing and in
union, as soon as the second had given a
to their confession of faith and artic-
ment.

On the 7th of December, I exchanged with
Mr. Mitchell of Waldboro, who admitted
the church and administered baptism on
the Lord's Supper. Seven now stand pro-
for admission into the church, and no less
twenty more are indulging hopes of renewing
The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

Mr. T. then proceeds to say, 1. That the sub-
ject furnishes an important test of character, and
2. To the Christian, a just cause of humiliation.
3. All who would be on the Lord's side, are ex-
horted to arise, shake themselves from the dust, and
quit themselves like men. 4. The duty of sup-
plying the destitute with religious instruction, is
inferred. The interesting character of the pre-
sent times and opening prospects of the church,
is portrayed with great felicity. We regret the
want of room to introduce it. But we will furnish
our readers an extract that may be more pro-
fitable, if less cheering:

It becomes us to rejoice with trembling. It is
not for us to know the times, or the seasons, which
the Father hath put in His own power. We
indulge, perhaps, the cheering belief, that the day
is near at hand, when all the ends of the earth
shall turn unto the Lord, and all the kindreds of
the nations shall worship before Him. But are we
sure, that the church is, in any good degree, pre-
pared for so great a blessing? Among those, who
are associated for the blessed purpose of filling this
dark world with light, are not many induced by
unhallowed motives? Is there not too much of
the ostentation of one old, *Come see my seal for
the Lord!* and too much of confidence in the sa-
cralitv of human skill, and potency of human effort? It did not prove a sufficient safeguard to
Israel, that the ark of God was in the camp; nor
is it enough at the present day, that the professing
people of God, in going forth to encounter the
hosts of the enemy, take with them the instructions
and ordinances of the gospel. They should
look well to their own hearts, and be careful to
maintain a holy example; for they are admonished
to be clean that bear the vessels of the Lord; and, while they endeavor duly to estimate divine in-
stitutions, & to establish them in every part of the
earth, they should never forget, that all will be in-
vain, unless *the Spirit be poured out from on high.*

—The Lord is a jealous God; and if His people
do not look to him for success, remembering, that
neither is he that planteth any thing, neither is he
that reareth, but the increase must be wholly
from God, have they not reason to fear, that He
will not permit them to prosper? Now, is there
no ground of apprehension, on this account, as to
the continuance of success in the missionary enter-
prise of the age? Are those, concerned in
the affairs of the world, and when the Sabbath
is voice is heard, proclaiming in their ears
the word of God, or calling their attention to
various scenes of eternity. Indeed, in places
the ark of God has been removed, or
never been set up, "the Sabbath is
the worst day in the week; in which the seeds of vice are most un-
seen, and the growth most observable in-
sensible. There is nothing to restrain
the evil conduct in this world; and
but a feeble barrier against the violence
and passions. Alas! to a Christian phi-
losophy, how painful to survey one of the
worst. On such a spot the gentle show-
ers are not wont to descend. The at-
mosphere is polluted with the most deadly con-
taminations.

On the 7th of December, I exchanged with
Mr. Mitchell of Waldboro, who admitted
the church and administered baptism on
the Lord's Supper. Seven now stand pro-
for admission into the church, and no less
twenty more are indulging hopes of renewing
The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

Mr. T. then proceeds to say, 1. That the sub-
ject furnishes an important test of character, and
2. To the Christian, a just cause of humiliation.
3. All who would be on the Lord's side, are ex-
horted to arise, shake themselves from the dust, and
quit themselves like men. 4. The duty of sup-
plying the destitute with religious instruction, is
inferred. The interesting character of the pre-
sent times and opening prospects of the church,
is portrayed with great felicity. We regret the
want of room to introduce it. But we will furnish
our readers an extract that may be more pro-
fitable, if less cheering:

It becomes us to rejoice with trembling. It is
not for us to know the times, or the seasons, which
the Father hath put in His own power. We
indulge, perhaps, the cheering belief, that the day
is near at hand, when all the ends of the earth
shall turn unto the Lord, and all the kindreds of
the nations shall worship before Him. But are we
sure, that the church is, in any good degree, pre-
pared for so great a blessing? Among those, who
are associated for the blessed purpose of filling this
dark world with light, are not many induced by
unhallowed motives? Is there not too much of
the ostentation of one old, *Come see my seal for
the Lord!* and too much of confidence in the sa-
cralitv of human skill, and potency of human effort? It did not prove a sufficient safeguard to
Israel, that the ark of God was in the camp; nor
is it enough at the present day, that the professing
people of God, in going forth to encounter the
hosts of the enemy, take with them the instructions
and ordinances of the gospel. They should
look well to their own hearts, and be careful to
maintain a holy example; for they are admonished
to be clean that bear the vessels of the Lord; and, while they endeavor duly to estimate divine in-
stitutions, & to establish them in every part of the
earth, they should never forget, that all will be in-
vain, unless *the Spirit be poured out from on high.*

—The Lord is a jealous God; and if His people
do not look to him for success, remembering, that
neither is he that planteth any thing, neither is he
that reareth, but the increase must be wholly
from God, have they not reason to fear, that He
will not permit them to prosper? Now, is there
no ground of apprehension, on this account, as to
the continuance of success in the missionary enter-
prise of the age? Are those, concerned in
the affairs of the world, and when the Sabbath
is voice is heard, proclaiming in their ears
the word of God, or calling their attention to
various scenes of eternity. Indeed, in places
the ark of God has been removed, or
never been set up, "the Sabbath is
the worst day in the week; in which the seeds of vice are most un-
seen, and the growth most observable in-
sensible. There is nothing to restrain
the evil conduct in this world; and
but a feeble barrier against the violence
and passions. Alas! to a Christian phi-
losophy, how painful to survey one of the
worst. On such a spot the gentle show-
ers are not wont to descend. The at-
mosphere is polluted with the most deadly con-
taminations.

On the 7th of December, I exchanged with
Mr. Mitchell of Waldboro, who admitted
the church and administered baptism on
the Lord's Supper. Seven now stand pro-
for admission into the church, and no less
twenty more are indulging hopes of renewing
The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

Mr. T. then proceeds to say, 1. That the sub-
ject furnishes an important test of character, and
2. To the Christian, a just cause of humiliation.
3. All who would be on the Lord's side, are ex-
horted to arise, shake themselves from the dust, and
quit themselves like men. 4. The duty of sup-
plying the destitute with religious instruction, is
inferred. The interesting character of the pre-
sent times and opening prospects of the church,
is portrayed with great felicity. We regret the
want of room to introduce it. But we will furnish
our readers an extract that may be more pro-
fitable, if less cheering:

It becomes us to rejoice with trembling. It is
not for us to know the times, or the seasons, which
the Father hath put in His own power. We
indulge, perhaps, the cheering belief, that the day
is near at hand, when all the ends of the earth
shall turn unto the Lord, and all the kindreds of
the nations shall worship before Him. But are we
sure, that the church is, in any good degree, pre-
pared for so great a blessing? Among those, who
are associated for the blessed purpose of filling this
dark world with light, are not many induced by
unhallowed motives? Is there not too much of
the ostentation of one old, *Come see my seal for
the Lord!* and too much of confidence in the sa-
cralitv of human skill, and potency of human effort? It did not prove a sufficient safeguard to
Israel, that the ark of God was in the camp; nor
is it enough at the present day, that the professing
people of God, in going forth to encounter the
hosts of the enemy, take with them the instructions
and ordinances of the gospel. They should
look well to their own hearts, and be careful to
maintain a holy example; for they are admonished
to be clean that bear the vessels of the Lord; and, while they endeavor duly to estimate divine in-
stitutions, & to establish them in every part of the
earth, they should never forget, that all will be in-
vain, unless *the Spirit be poured out from on high.*

—The Lord is a jealous God; and if His people
do not look to him for success, remembering, that
neither is he that planteth any thing, neither is he
that reareth, but the increase must be wholly
from God, have they not reason to fear, that He
will not permit them to prosper? Now, is there
no ground of apprehension, on this account, as to
the continuance of success in the missionary enter-
prise of the age? Are those, concerned in
the affairs of the world, and when the Sabbath
is voice is heard, proclaiming in their ears
the word of God, or calling their attention to
various scenes of eternity. Indeed, in places
the ark of God has been removed, or
never been set up, "the Sabbath is
the worst day in the week; in which the seeds of vice are most un-
seen, and the growth most observable in-
sensible. There is nothing to restrain
the evil conduct in this world; and
but a feeble barrier against the violence
and passions. Alas! to a Christian phi-
losophy, how painful to survey one of the
worst. On such a spot the gentle show-
ers are not wont to descend. The at-
mosphere is polluted with the most deadly con-
taminations.

On the 7th of December, I exchanged with
Mr. Mitchell of Waldboro, who admitted
the church and administered baptism on
the Lord's Supper. Seven now stand pro-
for admission into the church, and no less
twenty more are indulging hopes of renewing
The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

Mr. T. then proceeds to say, 1. That the sub-
ject furnishes an important test of character, and
2. To the Christian, a just cause of humiliation.
3. All who would be on the Lord's side, are ex-
horted to arise, shake themselves from the dust, and
quit themselves like men. 4. The duty of sup-
plying the destitute with religious instruction, is
inferred. The interesting character of the pre-
sent times and opening prospects of the church,
is portrayed with great felicity. We regret the
want of room to introduce it. But we will furnish
our readers an extract that may be more pro-
fitable, if less cheering:

It becomes us to rejoice with trembling. It is
not for us to know the times, or the seasons, which
the Father hath put in His own power. We
indulge, perhaps, the cheering belief, that the day
is near at hand, when all the ends of the earth
shall turn unto the Lord, and all the kindreds of
the nations shall worship before Him. But are we
sure, that the church is, in any good degree, pre-
pared for so great a blessing? Among those, who
are associated for the blessed purpose of filling this
dark world with light, are not many induced by
unhallowed motives? Is there not too much of
the ostentation of one old, *Come see my seal for
the Lord!* and too much of confidence in the sa-
cralitv of human skill, and potency of human effort? It did not prove a sufficient safeguard to
Israel, that the ark of God was in the camp; nor
is it enough at the present day, that the professing
people of God, in going forth to encounter the
hosts of the enemy, take with them the instructions
and ordinances of the gospel. They should
look well to their own hearts, and be careful to
maintain a holy example; for they are admonished
to be clean that bear the vessels of the Lord; and, while they endeavor duly to estimate divine in-
stitutions, & to establish them in every part of the
earth, they should never forget, that all will be in-
vain, unless *the Spirit be poured out from on high.*

—The Lord is a jealous God; and if His people
do not look to him for success, remembering, that
neither is he that planteth any thing, neither is he
that reareth, but the increase must be wholly
from God, have they not reason to fear, that He
will not permit them to prosper? Now, is there
no ground of apprehension, on this account, as to
the continuance of success in the missionary enter-
prise of the age? Are those, concerned in
the affairs of the world, and when the Sabbath
is voice is heard, proclaiming in their ears
the word of God, or calling their attention to
various scenes of eternity. Indeed, in places
the ark of God has been removed, or
never been set up, "the Sabbath is
the worst day in the week; in which the seeds of vice are most un-
seen, and the growth most observable in-
sensible. There is nothing to restrain
the evil conduct in this world; and
but a feeble barrier against the violence
and passions. Alas! to a Christian phi-
losophy, how painful to survey one of the
worst. On such a spot the gentle show-
ers are not wont to descend. The at-
mosphere is polluted with the most deadly con-
taminations.

On the 7th of December, I exchanged with
Mr. Mitchell of Waldboro, who admitted
the church and administered baptism on
the Lord's Supper. Seven now stand pro-
for admission into the church, and no less
twenty more are indulging hopes of renewing
The distinguishing doctrines of grace seem-
are, by divine aid, the two-fold effect, of
the deepest conviction of sin and deprava-
of affording the most permanent and real
to the renewed soul. In the whole
God has so ordered circumstances and over-
every event, as to receive all the praise and
himself; to whom they are wholly due,
and cheerfully ascribed."

Mr. T. then proceeds to say, 1. That the sub-
ject furnishes an important test of character, and
2. To the Christian, a just cause of humiliation.
3. All who would be on the Lord's side, are ex-
horted to arise, shake themselves from the dust, and
quit themselves like men. 4. The duty of sup-
plying the destitute with religious instruction, is
inferred. The interesting character of the pre-
sent times and opening prospects of the church,
is portrayed with great felicity. We regret the
want of room to introduce it. But we will furnish
our readers an extract that may be more pro-
fitable, if less cheering:

POET'S CORNER.

For the Boston Recorder.

LINES WRITTEN ON THE SABBATH.

HAIL sacred day! the best of days,
Source of my hope—my joy—my rest,
My spirit mourns and loves decay,
Till thou return to make me blest.

My thoughts from earth would soar away,
And taste of joys that never die,
Beyond this lowly house of clay,
In scenes of bliss, above the sky.

In heaven my soul would spend the hours,
And linger round that blest abode;
Fain would I catch an angel's powers,
And view the city of my God.

But ah! 'tis sin that drags me down,
Chain'd to the earth, my spirit lies—
Alas! I see my Saviour frown,
And tears of sorrow fill mine eyes.

To the dear Cross where Jesus died,
With all my sins and woes, I'll go—
There shall my steadfast soul abide,
Safe from the storm that round me blow.

And ah! when earthly scenes shall close,
May heaven with all its joys appear—
Then will I quit this world of woes,
And spend an endless Sabbath there.

Portsmouth, N. H. October, 1821.

W.

MISCELLANY.

The effects of the doctrine of the Cross on Ministers.

What was its influence upon the Apostle himself? This will appear, if you consider the difference between his character before he knew Christ, and his character after. Paul was once proud and malignant, a persecutor, a murderer. But his knowledge of Christ crucified had a sovereign power to subdue his pride and malice, and to beget in him deep humility, ardent desire for the glory of God, and a willingness to endure all things for the salvation of men. From the happy hour that he first knew the doctrine of the cross, he lived another life. Under the animating, comforting influence of this doctrine, he endured labours and sufferings, not to be described, for the salvation of sinners. And has the cross of Christ lost that sovereign virtue, which it had in the primitive ages? Is it not able to produce the same effects now as it did then? There is not a single disorder of our hearts, brethren, which it cannot remedy. There is no Christian or ministerial virtue, which it cannot help us to attain; and no duty, which it cannot strengthen us to perform. If we make Christ crucified the great subject of our faith, and of our preaching; if we hold it in such estimation, that we can say, we know nothing else; it will fill us with the fruits of righteousness. It will bring all the motives to love, and purity, and universal goodness, to exert their highest energy upon us. It will adorn and elevate our character, and render us extensively useful to the church of Christ.

If we adopt the determination to know nothing but Jesus Christ and him crucified, it will fix our eye steadily upon an example of consummate excellence. And such an example must, in all respects, have the most salutary influence. Can it be that Christians will allow themselves in sin, while their eye is fixed on one who was holy, harmless, undefiled? Can we indulge pride in our hearts, while daily conversant with one so humble? Can we seek the world's honour, while we behold the King of glory covered with shame? What music can it be to our ears, to hear the praises of our worthless names mingle themselves with the reproaches cast upon our blessed Lord? While we have before our eyes that beloved Saviour, who became poor for our sakes, and counted all earthly pleasures as the dust under his feet, can we give ourselves up to the pursuit of riches and pleasures? With such an example of patience and silent meekness before us, can we indulge an impatient, resentful temper? or a spirit of anger and revenge, with an example of such compassion and forgiveness? Can we foster a spirit of censoriousness, bitterness, and contention, when we behold in our Lord such quietness, and gentleness, and candour? Can we seek to gratify any grovelling desire, or pursue any worthless interest, when we see our Saviour and Guide setting his heart upon an object so excellent, as the eternal glory of God, and the salvation of a ruined world. And can we ever shrink back from sufferings, or be discouraged by difficulties, when we behold an example of resolution, which yielded to no difficulties, but kept fast hold of its object, even amid the sufferings of the garden and the cross.

Suppose a minister of the gospel were to be habitually conversant by faith with the crucified Saviour, and were to have before him, from day to day, the astonishing exhibition he made of the love, the holiness, and the justice of God, the wretched condition of sinners, and the divine grace which abounds in their salvation. Suppose he were to study, and preach, and visit his flock, and perform all his ministerial duties, with Christ crucified in lively view. What effect would it have upon him? With what spirit would he pursue his studies? In what manner would he preach, and converse, and visit the people of his charge? How would he treat immortal souls, perishing in sin? and the church redeemed by precious blood? O! that we could see the power of the cross more fully displayed in our own ministry, and in that of all who sustain the sacred office. [Prof. Woods.

Effects of Unitarian Theology.

This lax system occasions great loss to those ministers who embrace it, by depriving them of the happiness of present success, and clouding their prospect of a future reward. It occasions great loss to immortal souls, by withholding that doctrine, which God has appointed to be the principal means of converting them from sin; by refusing to teach them the only way of life, and leaving them either to a guilty quiet, or a hopeless sorrow. It occa-

sions great loss to the church, by obscuring its glory, and taking away the means of its increase. And it occasions loss to the Christian religion, by expounding its characteristic excellence, and by distorting and deranging those features of truth which it may suffer to remain. Now is all this a matter of no moment? Can we look with indifference upon the prevalence of that theology, which would turn away our eyes from the cross of Christ? Can we think it a small evil, which should give us no uneasiness? No, brethren; it is an evil of alarming magnitude; an evil which threatens desolation to the church; an evil which extends its fatal influence into eternity. It robs our holy religion of its efficacy and glory. It dishonours God, by concealing or undervaluing the brightest display of his moral perfections. It hinders, or strives to hinder the salvation of sinners. By taking away the only successful instrument of bringing men to obey the gospel, it cuts off all prospect of extending the reign of Christ. Such brethren, in my serious apprehension, is the evil occasioned by the prevalence of any scheme of religion, whatever may be its form, and whatever other truth it may seem to maintain, if it denies or omits the doctrine of Christ crucified. Wherever any scheme of this character gets footing, the glory of the gospel is departed, and souls perish in their sins, because there is no one to lead them to the foot of the cross. If then we have hearts to feel for the glory of God; if we have any pity for the souls of men, or any desire for the welfare of the church, we should deplore the errors of the present day. And you will keep in mind, that the great effort of error, at this day, is not to oppose the Christian religion by name, but to free it from those doctrines, which offend the proud, alarm the impudent, and forbid men to glory in the presence of God. This defective, spurious system we ought, brethren, to deplore, not because it stands against our opinions, or our party; but because it deceives and ruins immortal souls; and because it undermines that system of truth, which honours God our Saviour, and is destined to renovate the world.

Who that has learned his religion from the Bible, will ever tell us, that we overrate, or can overrate the doctrine of Christ crucified? Who will attempt to make us ashamed of this? Ashamed we may be of ourselves, and of one another. But never can we be ashamed of the cross of our Lord Jesus Christ. We embrace it as our life. God forbid that we should glory in any thing else. Take away from us what you will; only leave us this holy, heavenly doctrine. It is the basis of our eternal hopes, the spring of our joys, the glory of our religion. In the best days of NEW ENGLAND, it was to all her ministers, the grand theme of preaching, & of all her churches, the chief corner stone. And so brethren it will be. We make no empty boast. The mouth of the Lord hath spoken it; and the steady motion of the heavens is not more certain, than the accomplishment of his word. God will give us better days. His spirit will be copiously poured out upon our churches and Colleges, upon our cities, and our country. Christians will grow in grace. A host of faithful ministers will be raised up, whose ruling passion shall be love to Christ—who shall publish the glad tidings and extend far and wide the triumphs of the cross. Converts shall be numerous as the drops of morning dew. The ever-lasting gospel shall no more be a savour of death unto death. Hostility against its heavenly doctrines shall no more lift up its head. The glorious reign of Christ shall come. All the ends of the earth shall look to him and be saved, and a world of ransomed sinners join in songs of praise. The Lord will hasten it in his time. [Prof. Woods.

DISSERTATIONS—No. IX.

For the Recorder.

Boldness of Paul.

The precepts of Christianity are entirely opposite to the maxims of the world. Love your enemies—forgive those who injure you—resist not evil—are commands totally repugnant to the selfish, unmerciful, revengeful dispositions of worldly men. Hence Christianity has, by its enemies, been considered degrading and pusillanimous. Nothing is farther from the truth. Paul was a Christian. Did cowardice or meanness constitute any part of his character?

View him as a preacher. Hear him, at the hazard of his life, proclaiming the truths of the gospel, Jesus and the resurrection, before Pharisees and Sadducees, before idolaters and kings. Let the scenes at Jerusalem, Athens, Corinth, Rome, testify. Ask Felix, Agrippa, Festus—ask the magistrates of Phillipi, the proud judges of the Areopagus, the court of imperial Caesar—all these will testify, that neither their splendor, nor power, nor threatenings, prevented their hearing the truth from the intrepid Apostle. View him as a man. Engaged in a perilous enterprise, surrounded by enemies, and in the almost certain prospect of a violent death, he says—“none of these things move me.” At what time in his life was he free from danger? At what time did he shrink? Never.

Decision and boldness, wherever they exist are noble qualities. As their existence and exercise do not depend absolutely on the character of moral feeling, bad men, as well as good, may make an irresistible demand on our admiration. We involuntarily admire the courage of the soldier, reaping his laurels in the field of courage and death. We admire the fortitude of the captured Indian, who scorns submission and exults in the midst of tortures and flames. Such qualities give a nobleness to our species, and stamp on human nature a commanding dignity. But in these cases, pride, ambition or re-

venge mar the actions, and diminish our admiration. On the contrary the whole character of the Apostle presents a consistency of parts, a symmetry of proportion worthy the soldier of the cross.

In Paul we behold firmness and composure, in the hero of the world obstinacy and presumption; in the one, a steady determination to pursue the path of duty, trusting the event with God; in the other, a fierce resolution to effect his own purposes, regardless of consequences. In the one, a heart glowing with love to God and man; in the other a heart burning with ambition or bursting with revenge. In Paul you see the Christian, clad in the panoply of the gospel, striving to impart knowledge, peace and happiness to all his fellow men; in the hero of the world you behold a monster, armed with the weapons of destruction, breathing out threatenings and slaughter, and scattering arrows, firebrands and death. If Paul dies, he knows he shall receive a crown of life; if the hero dies, he knows not, thinks not, cares not what follows.

The Apostle did not, like the Stoic de-sirous of vain-glory, endure, with sullen contempt, sufferings, which might have been avoided; nor like many worldly heroes rush unnecessarily into difficulty and danger. It was only when they opposed his duty, that he despised them. Where Christ bade him, he would go. What Christ bade him, he would do. Yea, tho' a host interposed, though friends and enemies presented an imposing front to stop his progress, yet with a zeal unsubdued by tenderness, and unappalled by terrors, he would break through their lines, and pursue, with resistless march, the call of his Divine Leader.

Let the spirit of Paul animate the bosom of every minister and missionary, and it will soon be manifest, though the weapons of their warfare are not carnal, that they are mighty through God to the pulling down of strong holds, and effectual in training.

“by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.”

SELF RIGHTEOUSNESS.

A white man & an Indian were both brought under conviction of sin a bout the same time. The Indian, whose conviction was pungent, soon found joy and peace in believing, while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, why, says the white man, should there be such a difference?—Why has God forgiven your sins, while I go mourning? I have done all that I can do, but find no comfort. Suppose, says the Indian, there come along a great prince. He held out to you a suit of clothes, and say, Here, take these, in welcome. You look round, little ashamed, and say, No! my clothes pretty good yet—they do little longer—thank you, sir. Then the prince little angry, say, here Sam, take this suit—I look, my old blanket all rags, cold, and dirty—thank you, Sir. Poor Indian now is warm and happy.

Polycarp, a primitive Bishop, and a disciple of St. John, being summoned before a heathen magistrate, and commanded to abjure Jesus Christ, made this noble reply: “four score and five years I have been serving Christ, and he hath never done me the least wrong: how then shall I blaspheme my King and my Savior?”

The further you proceed in the paths of religion, the pleasanter they become—its difficulties diminish, its delights increase.

BENEVOLENCE.

Public charities and benevolent associations for the gratuitous relief of every species of distress, are peculiar to Christianity; no other system of civil or religious policy has originated them; they form its highest praise and characteristic feature; an order of benevolence, so disinterested, and so exalted, looking before and after, could no more have preceded revelation, than light the sun.

Uneven walking, with a neglect of watching, makes a discontented soul.

If you forget God when you are young, God may forget you when you are old.

“THE BABES IN THE WOODS.”

The following account is published in the California, Alabama, Press of the 18th ult. with assurance that the authenticity may be relied on.

On the 11th ult. two little sons of Mr. Henry Vinson, of Butler county, one four, the other two old, went out to meet their father on his return from work—took a wrong direction, and got lost in an adjacent wood, which is entirely uninhabited. The inhabitants of Butler turned out en masse, and after three days and nights diligent search, could not find nor hear the least account of them, and began to despair, but still persevered. On the fourth day it was thought there were no less than two hundred engaged in the hunt. When about four miles from Mr. Vinson's house, a voice was heard from one of the company that signs were found, which had scarcely died away before the cheering report was sounded by Mr. Sims that he had found the lost. To describe to you the scene, is past my pen's communication.—The lovely little babes were well, but much debilitated—however, by a proper regimen, are restored to perfect health. They had taken up their abode near a refreshing brook, and say they intended to live there, and the number of little birds found is indicative of the fact.—Around their new abode were a number of sassafras bushes, from which they had gathered the leaves and barked the twigs and ate thereof, which was their only support. Surely a ruling Providence was their protector, and ought to be gratefully adored.

Died.—At his lonely hovel among the hills, 12 miles from Harrisburg, Penn. Mr. —— Wilson, who for many years endeavored to be a solitary recluse from the society of men, except as far as was necessary for his support. His retirement was principally occasioned by the melancholy manner of the death of his sister, by which his reason was partially affected. She had been condemned to die near Philadelphia, for a crime committed in the hope of concealing her shame from the world, and the day of execution was appointed. In the mean time, her brother used his utmost means to obtain her pardon from the governor. He had succeeded, and his horse foamed and bled as he spurred him homeward. But an unpropitious rain had swelled the streams—he was compelled to pace the bank with bursting brain, and gaze upon the rushing waters that threatened to blast his only hope! at the earliest moment that a ford was practicable, he dashed through, and arrived at the place of execution just in time to see the last struggles of his sister! this was the fatal blow.

He retired into the hill of Dauphin county—employed himself in making grindstones was very exact in his accounts, but observed frequently to be estranged; and one morning was found dead by a few of the neighbours, who had left him the evening previous in good health.

THANKSGIVING ANTHEMS.

JAMES LORING No. 2, Cornhill, offers for sale:—Cooper's Anthem, the words, “The Lord hath done great things for us,” &c.; also, two others by Cooper.—An approved Anthem, the words, “Grateful songs and anthems bring,” &c. Holt's Anthem; Chapple's do. the words, “O come let us sing,” &c.—Bisson's, Temple's and Hardy's Thanksgiving Anthems. As above, The Bridgewater Collection, latest edition. Singing Choirs supplied with all the musical works in general use, on liberal terms. Oct. 27.

3w

VALUABLE BOOKS.

RECENTLY received from England, by R. P. & C. Williams, Cornhill-Square—Burke's New Testament, 4to; Goldsmith's Animated Nature, 6 vols.; Horne on the Psalms, miniature; Bloomfield's Farmer Boy, elegant; Children's Friend, 3 vols.; Ainsworth's Dictionary, 4to; Milner's Sermons, 2 v. 8vo; Hervey's Meditations, large type, fine paper, elegant plates; Young's Poetical Works, large type, fine paper, elegant plates, index, (very full); ditto Night Thoughts, do; Milton's Paradise Lost, large type, do; Nelson's Festivals & Fasts, 8vo, well bound; Falconer's Shipwreck, large type, fair paper, plates; Bishop Topline's Elements of Christian Theology, 2 v. 8vo; Bennet's Letters, 2 vols. 12mo, calf binding; Watson's Sermons & Tracts, 2 v. 8vo, bds; Amusements for the Clergy; 1 Cate's Lent Sermons; Shakspur, 9 vols. 8vo, elegant, \$58; Butcher's Sermons, 3 v. 12mo; Beveridge's Private Thoughts; Taylor's Prayers, 8vo, large type; Taylor's Holy Dying, large type; Tucker's Light of Nature Pursued, 7 vols. 8vo, bds; Newcomb's Minor Prophets; Stackhouse's Body of Divinity; Hooker's Ecclesiastical Polity; Roman Catholic Bible; 1 Nare's Bampton Lectures, elegant; Todd on Original Sin, (late work); Horne on the Trinity; Faulkner's Strictures on reading the Church Service, 1 vols. 12mo, large type; Whitham on the Points; Young's Best Companion; Lock Works, 10 vols. 8vo; Rambler; Tatler;Gregory's Mechanics 3 vols. 8vo; Gregory's Letters on Christian Religion; Shrodes's Life of God; the Soul of Man; Gilpin's Discourse 1 vol. 8vo; Simon's Plea for Religion; Mrs. Elizabeth Moulton's Letters, 4 vols.; Johnson's Works, 12 vols. 8vo, of large type; Gray's Key to the Old Testament. Which they will sell on favorable terms. Oct. 27, 1821.

PARIS PAPER HANGINGS,
NEW AND ELEGANT PATTERNS.

J. BUMSTEAD & SON,

No. 68, Cornhill,
H

AVE just received by the Wave, from Paris, a part of their fall supply—20 cases, containing an elegant variety of new patterns, selected from some of the first Manufacturers in Paris. Oct. 27

POND'S REPLY TO JUDSON.

A TREATISE on the Mode and Subjects of Christian Baptism in two parts; designed as a Reply to the statements and reasonings of Rev. Adoniram Judson, Jr. A. M. as exhibited in his “Sermon, preached in the Lal Bazar Chapel, Calcutta, in 1812,” and recently republished in this country, by E. Pond, A. M. Pastor of the Congregational Church in Ward, Mass. “Truth has been usually elicited by controversy,” Robert Hall, 2d Edition, REVISED AND IMPROVED.

“I have thought,” said the late Rev. Dr. Worcester, in a letter to the Author, “that Mr. Judson's Sermon ought to be answered, not so much on account of its intrinsic force, as for the extraneous circumstances, which serve to give it a currency and influence to which it is not justly entitled.”—Mr. Pond's Treatise on Baptism in answer to Mr. Judson's famous Sermon has been received, the Treatise I have read with care, and it has afforded me pleasure. I consider it an excellent work, a triumphant refutation of Mr. Judson's scheme, and well calculated to be useful.” Rev. Wm. Nease, Philadelphia.—“Taking your Book as a whole I consider it as the best thing upon the subject for the use of common people.” Rev. Jos. Emerson, Byfield.

For sale by R. P. & C. WILLIAMS, Cornhill Square. 6w

3w

RICHARDSON & LORD,

PUBLISH A STEREOTYPE EDITION OF THE HOLY BIBLE, of a suitable size for Schools and Distribution. This Edition, being printed on solid plates, has an advantage over all others, in that once being made correct, is not liable to the errors which are frequently observed in books printed in the common manner, with types. And the impression and appearance of this edition is likewise very superior, every word being clear and distinct. R. & L. also publish an edition of the NEW TESTAMENT in the same way. This, and the BIBLE, they offer for sale, to Societies, Booksellers and others, in quantities, at the cost of paper and printing. They have an edition of the BIBLE printed on superior paper, and bound in various bindings, for retail. Oct. 20

HARD WARE.

N

EWELL & BURDITT, No. 28, Broad-street, have received by the late arrivals from Liverpool, an extensive assortment of BIRMINGHAM & SHEFFIELD WARES, comprising every article usually wanted for the Country Trade, which they offer on the most favorable terms, for cash or credit. epw. Sept. 22.

PORTABLE HOT BATHS, &c. &c.

every article usually kept in Drug Stores, PEARL DENTIFRICE, &c. &c.

SURGICAL INSTRUMENTS,

Pewter Bed Pans and Syringes in great variety—Suspensory Girdles, much approved—

Patent Spring Trusses.

Orders from foreign Markets, or Drug Dealers and Physicians in the country, are executed on the most favorable terms, and credit is given for approved paper.

The Retail Department of the store continues to be strictly attended to, and every particular attention is paid to Physician's prescriptions.

MUSIC TUITION.

M. S. P. TAYLOR, from New York, Professor and Teacher of Music, and Organist of the “West Church,” respectfully tendered Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano Forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 8, New Street, or at his house in Clark street